1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

ETHNOGRAPHY OF THE SURPRISE VALLEY PAIUTE

BY

ISABEL T. KELLY

The following report is based upon field work among the Northern Paiute or Paviotso of northeastern California during the summer of 1930. The investigation was financed jointly by the University of California and the Bureau of American Ethnology. 122

The names Paviotso, Paiute,[1] and Northern Paiute are used interchangeably in this report, and unless otherwise indicated, all statements apply specifically to one band of such Paiute known as the Gidū'tikad[2], or Groundhog-eaters. Some forty members of that band are now living at Fort Bidwell, Surprise valley, Modoc county, headquarters for the season's field work. As the result of a five-day visit[2] to the Klamath Indian reservation, some scanty material was obtained from members of a related band, formerly of Silver and Summer lakes, Oregon, but now living on that reservation near Beatty. 101 [161] 122 101

It seems likely that the account of material culture here contained is as complete as can be made at the present time, for there is little of the old life left. A few roots are dug in spring, and berries are gathered in the fall, but seed gathering and the old hunting methods have fallen into disuse. A few baskets, mediocre at best, are to be seen; some rather nice skin dressing is done; most infants are carried in cradles; but aside from this, statements by informants are the sole reliance. Little was obtained on political institutions, probably owing to paucity of development rather than to fragmentary information. Such is not the case with religion, which is still more or less flourishing. At least shamanistic cures are in vogue, and a number of the older people frequent the sweat-lodge upon occasion, there to pray to the sun. The meagerness of the data must be attributed to the very 174 105 105 124

[1] Not to be confused with the Southern Paiute who are also known in the literature as Paiute.

[2] At private expense, borne by myself and by Miss Elsie Kober, of Fort Bidwell.

1: Kelly E-5 (1930) 1934 Northern Paiute
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105 marked reluctance with which informants discuss religious topics.
124 There is yet much to be obtained concerning beliefs and practices, but it will be a difficult matter to overcome the native reserve.

114 Comparatively little has been published on the Northern Paiute. Curtis has some material on the Nevada Paviotso as has Sarah Winnemucca Hopkins. A twenty-page paper by de Angulo and Freeland, partly linguistic, concerns the Fort Bidwell Paiute but is avowedly incomplete. For comparative material I have drawn on Lowie's Northern Shoshone and Notes on Shoshonean Ethnography. It is scarcely necessary to mention the very obvious debt to Spier's Havasupai Ethnography; and I am further indebted to Dr. Spier for the use of his Klamath material, still in manuscript form.[3] Dr. Kroeber has very kindly allowed access to the unpublished Walapai data which embody the results of the 1929 summer field course of the Laboratory of Anthropology.

122 Acknowledgment should be made to the residents of Fort Bidwell, who were uniformly helpful and sympathetic, but especially to Mr. Henry Kober and to Mrs. Chester Lowell, who with great kindness allowed specimens from their private collections to be brought to Berkeley for photographing; to Mr. L. Shotwell, of the local Indian school, for material assistance in procuring informants; and to Mr. and Mrs. F. J. Schmitz, of Beatty, Oregon, for extraordinary kindness in providing housing and in obtaining informants. I am indebted to Professor W. A. Setchell, of the University of California, for the examination of native tobacco specimens; to Mr. Morris Halperin, University Farm, Davis, for classification of several grasses; and to Mr. John Thomas Howell, of the California Academy of Sciences, for all other plant identifications and for incidental botanical information. Thanks are also due Professor E. O. Essig, of the University of California, for identification of insects and for use of manuscript material; and Mr. R. H. Rogers, County Surveyor, of Lakeview, for data concerning the geography of southern Oregon.

115 A list of informants is given below. Initials following the names indicate the key by which statements will be identified with certain informants. This has been done when evidence is conflicting, or of particular importance, or derived from a single individual. Statements in which the interpreter plays more than his part are jointly attributed. The ages given below are no more than crude approximations.

[3] Since published in volume 30, this series.

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

NOTES ON THE NORTHERN PAIUTE OF CALIFORNIA,

By JAIME DE ANGULO AND L. S. FREELAND.

INTRODUCTION.

In the summer of 1926 I had occasion to stay for a few days [1] at Fort Bidwell, in the extreme northeastern corner of California, where a number of Indians, mostly "Paiutes" as they are called in those parts, are congregated around the Government Agency. The Agent, Mr. O. C. Gray who knows personally almost every individual of the tribes located in that part of the country and who is trusted by them, extended to me all possible courtesy and help, and through his efforts I was able to get in touch with some excellent informants who gave me what they could of their time after working hours and this without remuneration. During the day their wives when they were not cooking or otherwise engaged around the camp also helped me.

These men were Perry Parker and Bige Archie. Then too I met George Townsend, a very old man living in his shack at the "Indian Camp" on the outskirts of town. He claims 1840 as his birth-date. At any rate he was old enough to act as scout to General Crook. If it had been possible for me to remain there longer I could have obtained a great deal of very valuable information from this genial old fellow. As it was I had to limit my inquiries to certain questions of culture that interested me from the point of view of diffusion, especially in regard to the culture of the Californian Northeast, and more especially still in regard to the diffusion of culture traits from the Plains area into California. It seems to me more and more clear that Kroeber is quite right in claiming all the Interior Basin area for California [2], to form a culture province apart, with a

1. I should add however that in the last few year I have often come in contact with Paiutes living among the Pit River Indians.

2. For the latest expression of Dr. Kroeber's point of view see the recently published *Handbook of Indians of California*, Bureau of Amer. Ethn., Bul. 78, especially pp. 913, 916.

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ACKNOWLEDGMENTS

THIS paper was originally presented as a doctoral thesis in Anthropology to Yale University in 1942. The material was gathered on field trips to Burns, Oregon, in the summers of 1936, 1937, and 1938.

I wish to acknowledge my indebtedness to Professor George P. Murdock for directing my dissertation, and to the Cross Cultural Survey for allowing me to use their files. I also wish to thank the Department of Anthropology and the Institute of Human Relations of Yale University, not only for helping to finance my field trips, but also for my training in anthropology and psychology. Finally, I wish to express my gratitude to Geoffrey Gorer for his help in editing the manuscript, and to the Viking Fund for its publication.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

PREFACE

A CULTURE-ELEMENT SURVEY consuming four months among the Northern Paiute and Washo in 1936 and another one among the Ute, Goshute, and Southern Paiute in 1937–1938, for the University of California, prepared me for this study. Among the Ute, I attended three peyote meetings, gaining information that way and also in other ways concerning the peyote cult. I incorporated the material in a paper entitled Ute Peyotism, accepted for publication by Anthropos. The chance encounter in a Ute peyote meeting at Randlett, Utah, with Ben Lancaster, who introduced peyote to the Washo and the Northern Paiute, and Sam Dick, his first convert and principal assistant, facilitated subsequent research.

My first experience with Washo-Paiute peyotism was made possible by Dr. S. F. Cook, who invited me in July, 1938, to accompany him on a field trip. On that expedition we talked of peyote with Indians from Reno to Bishop, and made fruitless inquiry concerning it from Bishop, around the southern Sierra Nevada, to Yosemite. We were fortunate in being able to attend a peyote meeting conducted by Sam Dick near Mono Lake. As a result of that short visit in July, which revealed the possibilities of more intensive study, I received a grant from the University of California to allow me to spend five weeks, beginning October 14, 1938, among the Washo and Northern Paiute. The greater part of the data in this monograph was obtained at that time. It was then I attended another peyote meeting, conducted by Ben Lancaster at Carson City.

I wish especially to thank Dr. A. L. Kroeber and the other faculty members of the Department of Anthropology of the University of California who made possible the field work upon which this study is based. Special appreciation for assistance and hospitality is due Miss Alida C. Bowler, Superintendent of the Carson Indian Agency, and Indian Service employees who assisted me on innumerable occasions. To my Indian informants I owe a considerable debt, for they gave freely of their time and information.

Much assistance and encouragement have been received from several colleagues who have patiently listened as I expounded my views or who have read and criticized parts of my manuscript. Besides my dissertation committee comprising Professors A. L. Kroeber, Carl O. Sauer, and R. L. Olson, I owe thanks to Professors J. Gilbert McAllister and George Engerrand, of the University of Texas, Professor R. H. Lowie and Dr. T. D. McCown, of the University of California, and Dr. Homer G. Barnett, of the University of Oregon; and to Dr. Demitri Shimkin for placing at my disposal material concerning peyotism among the Wind River Shoshone and has otherwise aided me through stimulating discussions.

I also wish to thank the following ethnographers who supplied data for the peyote element distribution list in Appendix II: J. Gilbert McAllister, Weston La Barre, E. Adamson Hoebel, John A. Noon, Erminie W. Voegelin, Alexis A. Praus, Fred Voget, Demitri Shimkin, and Carling Malouf.

Mrs. C. A. Block, Editorial Assistant, Anthropology Department, University of California, worked over the manuscript several times and her invaluable assistance is greatly appreciated. My wife, Lenore, has given editorial and stenographic aid.

O. C. S.

INTRODUCTION

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As archaeological investigations in the Honey Lake region of Lassen County, northeastern California, progressed (Fenenga and Riddell, 1949; Riddell, 1956; 1958) it became apparent that it was important to have an ethnogeography of the region in order to provide a base line for the archaeological interpretations. To obtain this information remnants of the indigenous Paiute band were visited intermittently over a period of several years. The results of these visits were a relatively complete ethnogeography of the territory of the Honey Lake Paiute and a fairly detailed account of the group's subsistance activities. In addition to this it was possible to get information on many other aspects of both their aboriginal and post-contact life.

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Information concerning the ethnogeography of the Honey Lake Paiute primarily was obtained from Ike Northrup (Tabök... "Cottontail"), who was born about 1870 at the native camp of Kamŏ pana wuina ("Rabbit trail coming down") at the north end of Secret Valley (see map, Territory of the Honey Lake Paiute).

Additional information and confirmation of Ike Northrup's data was obtained from Susy Buster who was born about 1860. Susy's mother was a Pit River woman who had been captured by Susy's father, a Honey Lake Paiute. Susy Buster, who also served as Stewart's informant (Stewart, 1939, p. 138), died at Susanville in 1951. Ike Northrup died in the same town two years later.

Most of the ethnographic information presented in this report was obtained from Kitty Joaquin with the aid of her daughter, Gladys Mankins, who acted as both interpreter and informant. Helen Joaquin, Kitty's sister, also contributed information at various times. Joaquin, who was the father of Kitty and Helen, was the last headman of the Honey Lake Paiute. He died in 1935 (Stewart, 1939, p. 138) and the two women in 1954.

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The ethnogeographic data were obtained through a grant-in-aid by the Department of Anthropology, University of California, Berkeley, in the summer of 1951. My own funds were used to obtain a portion of the ethnographic notes given herein. Specimens collected are housed in the University of California Museum of Anthropology, Berkeley. Special thanks are here given to Dr. T. D. McCown, Department of Anthropology of the University of California, Berkeley, and to Professor

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